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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and Incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the **"Woman's Union Missionary Society of America for Heathen Lands,** *incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXVIII. AUGUST, 1907. NO. 8.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AN *Indian National Church* is occupying the thought of many native Christians in India. Rev. D. L. Joshi states in an able paper read at the Bombay Conference: "There is yet to be an upheaval on the part of the Indians toward Christianity. Those who know the religious struggles of India for the past three thousand years and the immense sacrifices made in the cause of religion can well imagine with what lustre India will shine when it is rejuvenated with the power of Christ. Of the four cradles of world-religions—Palestine, Arabia, Persia, and India—the latter occupies a unique place in the history of religion. When the unparalleled religious instinct of India is made captive by the Federal Head of our race, India will shine gloriously. It will then be the 'brightest gem' in the crown of our Divine King."

THE *Hindu Women's Home Association*, now eleven years old, in Poona, India, aims "to educate young widows from the higher castes that do not allow widow remarriage, so as to enable them to earn an honorable living and to cultivate their minds.

"Every inmate of the Home has to bear or share in the active manual work in the domestic arrangements. Instruction in cooking has also been provided for, and care is taken that every inmate is able to cook for about half a dozen people and serve them at their meals. It is also intended that some of the girls take to growing vegetables in the open plots around. The attendance at the Home has risen to 75, of whom 56 are widows; 4 are their wards."

AT the Centenary Conference in Shanghai, resolutions on the development of young women under the new condition of China were taken, one of which reads thus: "Resolved that in view of the new sentiment in favor of the education of women in China, Christian schools for girls should enlarge their scope, opening their doors more freely than in the past to non-Christians, taking care that Christian standards should not be lowered.

"We urge Mission Boards to unite in establishing a few well-equipped colleges and normal schools, making it possible for young women to acquire in their native land and under Christian influences the best education which is demanded by the times. More attention should be given to the establishment of Kindergarten Training Schools, as well-informed Chinese favor Kindergartens, and there is no place where Christian influence counts for more than in training of little children."

WE are glad to welcome on furlough our Assistant Missionary, Miss Lillie Roderick, who for over thirty years has been identified with our zenana work in Allahabad, India. Her success has been very great in leading zenana women into the light of Christian love, and her accomplishments in many languages render her an unusual power. We are sure she will win our hearts as she tells of her rich and varied experiences.

KUMBA MELA.

IN EASTERN LANDS

INDIA—ALLAHABAD.

A WEALTHY WIDOW.

By Miss Alice Wishart.

I WAS recently called out to the District to see a wealthy Brahmin widow who is seeking the True Way. Our party went to our first camping place, Khajuha, nine miles in the country. We had been given all the Inspection bungalows for our use along the line of march, and every provision for our comfort had been made by the most influential man of the place—a friend to Christianity, educated in England, and now holding a responsible government post. We were joined by Dr. Mina MacKenzie, one of our own medical missionaries. The journey was a long, rough one, some thirty miles into the jungle, across ravines, rivers, and almost impassable roads. It was the first time I had ever ridden on an *ekka*, a little box arrangement on two wheels, with a makeshift top overhead. It is a quick way of getting on. An elephant had been put at the disposal of the party by a rich landowner when we reached the next bungalow, and a comfortable upholstered *tonga* had been sent for the ladies of the party by the Takarine Sahiba, when she heard we were coming. The country through which we had to pass was fertile though wild in places, and the people seemed fairly prosperous. Hundreds of women were helping cut the grain which was ripe and golden, and as we passed, they gazed after us in utmost astonishment and wonder. We were the first white people of their sex they had ever seen, and hence a curiosity. The plan was to show the magic lantern pictures on the Life of Christ, and tell the story at every large village on our way to the point where we were to meet our Brahmin widow.

The first camping place was near a large high-caste village called Deori Bazurg. When we went over for the evening service, there was a great demand for the doctor, as many

of the women were ill. We were taken around to a number of the houses to see the sick folks. The people were so simple-hearted and gentle-mannered and delighted with our coming that they tried to outvie each other in showing us kindnesses. We were first shown to the home of the school-master of the village, an intelligent Brahmin, whose mother was suffering with a tumor on her face. It was in a bad condition, of course; but the doctor quickly cleansed the wound, and putting on healing ointment, tenderly bound it up. I wish I could describe the scene vividly enough to make you see it as I did. We were shown through a narrow passage occupied by cattle, at the front of the house into the usual square court-yard, stone paved and surrounded on all sides by verandas, and were given chairs. As many village men, boys, and children came as could crowd in to see what was going to be done, for there is absolutely no privacy in their houses.

A poor, thin old woman who had been crouching on the floor tottered forward at our inquiry for the patient. In the centre of the group, the doctor bent over the sufferer, whose patient, care-worn face was upturned toward her in trusting confidence as she applied the medicine; the unsteady light of the lantern showed the eager, interested faces of the dark, turbaned figures crowding around, and now and again exclamations of pleasure and satisfaction could be heard. As soon as the wound had been attended to, we were given an opportunity to tell of the Great Physician, the one who can heal the disease of sin with which the whole world is afflicted, His love and care for every one, and how they might all pray to Him, the only One who can hear and answer our prayers. There was a hush, and as I looked up into the moon-lit blue above, I breathed a silent prayer that He would bring His true salvation to these simple, receptive hearts. The Pàndit's wife, wrapped in a soft, white mull *sari*, timidly crept near to me, and the children crowded nearer also and lightly touched my dress with their fingers. Then we told the men to gather all of the women of the village in the large court where the pictures were to be shown, so that they too, might hear the story of undying love.

Several other zenanas were visited, the crowd following after. Ah! it was sad to see the suffering, with no hope of help; but most of all the thought of their living and dying without coming to know the One who is everything to us and who must yearn over them with infinite pity. Here was a village, one of many hundreds, where, if there were some one to tell about and to live the Christ, He would be received, revered, enthroned. About six hundred men were gathered to hear the message of salvation that night, and fifty or more women back of the screen with us. Half a dozen pretty little girls were crowded around my feet on the floor. We had made friends scarcely an hour before, but they wanted to express their heart feelings toward us in some way; so every few minutes a little brown hand would steal up and lightly touch my hand, and then slip some cloves or some cardamon seeds into it. Only a little act, to be sure, but it showed their confidence and trust in us. The men listened with quiet and intense interest for two hours, and when the story of His life and death and resurrection had been told, they seemed loath to go. On the veranda, we gathered the women nearer, and, singing some hymns, explained the meaning, hoping, praying that the Word would take root.

The next morning we started early; the roads were rough, but the air bracing, and as we passed through the villages the head men came running after us with jars of fresh milk and sugar-cane, begging us to honor them by refreshing ourselves, which we did. Food also, was brought out for us, until it seemed somewhat like a triumphal progress through a land of milk and sugar-cane juice.

Finally we reached our last camp, on the banks of the beautiful Jamna River, where the Takarine Sahiba had fled, from her palace in another place, on account of the plague. At the moment of our arrival, tables, chairs, and couches were sent us for our comfort, followed by huge trays of food, sweets, and nuts. We spent six days there, seeming days out of the *Arabian Nights* tales. It was like visiting the court of a queen. There was a plot to keep us away from the lady, but she came to know of her Saviour, and accepted Him as her Redeemer. Pray that the way may be opened for her to confess Him openly, and for the hundreds who heard the good news for the first time so gladly. I have told you only the smallest part of all that happened, but it was blessed every day, and I believe the seed sown will bear fruit.

JAPAN—YOKOHAMA.

A GREAT GATHERING.

By Miss Julia N. Crosby.

OUR commencement exercises took place on the evening of April 1st, and were very satisfactory. There was a graduating class of six members who acquitted themselves well in their essays and music. The Rev. H. H. Guy delivered the address, which was most helpful and elevating. He set before the students a high Christian standard, and strongly urged them to lead earnest Christian lives, to have a true missionary spirit and desire for the salvation of others, which was far more honorable than selfishly living for their own pleasure. He quite astonished the Japanese who were present, by his correct and fluent use of the language. Indeed the remark was made, that it would have been unusually fine even for one of their own speakers.

The World's Student Christian Federation so long anticipated and prepared for, is now an accomplished fact, having held its sessions from the 3d to the 5th of April. It was truly a wonderful gathering, including representatives from the Universities and Colleges, the Y. M. C. and Y. W. C. Associations of forty nations in both hemispheres. There were addresses in many different languages — French, German, Korean, Chinese, Siamese, Japanese, etc.—which were interpreted into English. A Korean who first spoke fluently in English, gave an interpretation of his own address in excellent Japanese, showing that he was quite at home in those three languages. One very striking feature of the meetings was the music. Each of the delegates had been supplied with a little book containing a number of well-known hymns such as *Nearer my God to Thee*, etc., in six or seven languages. A grand piano and organ, with flute or violin and cornet furnished the accompaniments, and nothing could have been more soul-stirring than the singing by that large assembly — every one in his own tongue—of those precious hymns so familiar to the children of God in every land. It seemed truly an earnest of the time prophesied when the redeemed of the Lord shall be gathered out of every kindred and tongue and people and nation before the throne and before the Lamb, to join in the glad "New Song," "Even praise unto our God."

CHINA—SHANGHAI.

BLESSED FRUITS.

By Dr. Mary E. Newell.

AT our last Communion Sabbath our hearts were greatly refreshed by witnessing the baptizing of three Chinese converts at the Van Santvoord Chapel, and one woman at the West Gate, of whom I wish to write especially.

Among those baptized at the Chapel was our faithful "Ah Doo," whose severe illness was the occasion of his accepting Christ definitely, and when he was admitted into our membership our hearts were made glad. His devotion and faithfulness has been a rebuke to us many times, and it has seemed for long as though he surely would take this definite step. He has held back for some reason, and now he has taken it we are rejoiced. Will you remember him in your prayers that God will keep him true, and make him a real witness to God's goodness and love?

After our service, several of us went to the West Gate to the home of a poor paralytic woman, who received baptism. I wish you could have been there and have seen the abject poverty in which this woman lives! In a tiny room, scarcely more than six by eight feet, a mere loft, this woman received baptism. The room is above a water shop, reached only by a ladder, which the mother-in-law carefully dusted for us before we climbed it.

I stayed below and talked with the people who had gathered to see the "foreigners," as there was not room for all.

After several of the others had come down the ladder, I went up to see the dear woman, as she had been in our Hospital for weeks and there first heard the Gospel. Her face fairly shone with the joy that comes with the consciousness of forgiven sins. She said: "I am so glad in my heart, because Jesus has forgiven my sins." It was a great blessing to see the dear soul rejoicing in Jesus Christ, and we trust that her influence will tell on the lives of her family, and her ministry may be that of a "shut-in," bed-ridden as she is! Because of this fact her mother-in-law treats her very unkindly, and would like to send her entirely away from the home, but her husband is too fond of her to do that. We are hoping that he will become a Christian too, and together they will win the mother-in-law.

HOME NOTES.

NEW RECRUITS.

THIS month two new missionaries joined our force in Yokohama, Japan, for whom we ask especial interest. Miss Clara Alward goes to join our evangelistic work, as an associate with Miss Pratt, the Superintendent of our Bible School of fifty-eight Bible women. Of this work Miss Pratt writes: "We need a missionary who is a graduate of a Bible School in America, and who has completed with success a thorough course in the Bible study. Here our school is truly a theological one, and our graduates are in great demand throughout the Empire for positions of responsibility."

Miss Alward meets this requirement, as she has just completed the two years' course at Dr. Wilbur White's Bible School in New York, and was selected to deliver one of the essays at the Commencement. Her training as a deaconess and experience in this line of religious work, will find ample scope in the evangelistic department of our Mission.

Miss Florence Wells is appointed as assistant teacher in our Girls' Boarding School at 212 Bluff, where her gifts will be utilized in training our pupils for the best equipment of the Christian life. Eminently successful in departments of city mission work in New York, and in Bethlehem Chapel, she goes out with the hearty endorsement of those who superintend these benevolences.

Miss Loomis, the Principal of the School, writes an encouragement in this department: "I am sure it will rejoice your hearts that two of our seniors who have so long held out against Christianity have at length been won over. One of them was baptized recently and the other has just declared that in spite of great opposition she has at length decided to acknowledge Christ. Two other girls were baptized and many others seem deeply interested in their Bible verses."

Miss Tracy adds this testimony: "Easter Sunday several of our younger pupils were baptized and we trust that they may become eminently good Christians. One who is very much in earnest, is greatly troubled about her father, who is not a Christian, and her mother writes he is very much touched by his daughter's desire and is inclined to study our religion.

"Our cook has been greatly opposed to learning about Christianity and had always an excuse for not being able to attend the servants' weekly meeting. Last summer, however, he was persuaded to attend morning and evening prayers which Miss Crosby held for the Japanese who were with her at Hakone. All through the Fall he attended the servants' prayers which I take in the morning, but he always said that he did not want to be a Christian and did not know enough, and I feared that he would not profess his faith. At last, however, he sent word by his daughter, who attends our School, that he had decided to be baptized, and after attending a course of instruction at the church, he and the gardener, who has been earnestly studying ever since he came to us at Christmas time, were baptized on Easter Sunday.

"Now all of our men servants are Christians, but there are several of their wives, who have nothing to do on the place, who are still unconverted. They are harder to get hold of than the men, for they are more ignorant and superstitious."

Such is the atmosphere to which our new missionaries are going, and similar experiences await them in the field to which they bring their consecration and equipment. We ask that they may be followed with prayerful interest and love, that their success in the best sense may be assured. Would not some one consider it a privilege to take these young standard bearers as their substitutes in Japan, and guarantee the whole or a part of their salary—six hundred dollars?

THE PASSIVE ASPECT OF SERVICE.

By N. OTTMANN.

GOD'S great call to us is a call to sacrifice. Whatever this may mean of cross-bearing, of the forsaking of the nearest and dearest, of much weeping and little fruit, of much prayer and little result, still we have this incentive, it is a call to sacrifice to a cause, aye to a Person whose final triumph is assured.

This dominating note of sacrifice is to be the normal note of the Christian life. The call is to individuals, and in this sphere we cannot delegate our responsibilities to others. Neither societies nor missionaries can feel for us the needs of the heathen,

nor agonise, instead of us, for them in prayer. Neither compassion nor sacrifice can be exercised by proxy, and these are some of the main elements in the missionary problem. Not as Churches, but as units in the kingdom of God, we are called to a supreme sacrifice.

We shall study two types to understand what God is expecting of each of us. One incident is taken from the Old Testament, another from the New. In each we see devoted souls hurrying to the altar to pour out their gifts to their King. In each we see lavishness so indicative of love in the ascending scale of extravagance. And as we see, our hearts will condemn our little giving, will rebuke our parsimoniousness, and our higher selves will constrain us to give some sacrifice worthy of a God who gave His Son, and of a Son who gave His life for the world's redemption.

There are many evidences of sacrifice in the old Testament. We select one where women exhibited this spirit.

The Children of Israel, who were slaves in Egypt, left it as the "hosts of the Lord." They carried away with them jewels of gold and silver and other precious things. In the wilderness God unfolded to them His desire for a dwelling-place, and the tabernacle revelation was given them. He proposed that it should be built out of the free-will offerings of His people.

The women gave a "willing offering" of bracelets and earrings, rings and jewels of gold—"an offering of gold"—not only a willing, but a worthy offering and something which cost them much. We read also that they gave their brazen mirrors for the preparation of the laver, in which the Priests washed their feet before entering the Holy Place.

"Go and sell that thou hast" is a command to all who, having possessions, are not lavishly spending for God. Christ is sitting over against the treasury critically examining our gifts. Has there been any gift given which HE has called SACRIFICE?

The connection between missions and money has revealed, as nothing else could do, the selfishness of many hearts and their utter indifference to the claims of God and men. How one wishes that we did not need to depend on money for the advancement of Christian work, but the demand on Christian generosity is a means of grace and we could not lose that opportunity for developing Christian character.

INFLUENCE OF WESTERN CIVILIZATION ON THE INDIAN CHURCH.

IN a paper with this title, read by Rev. J.B. Battin at a Bombay Missionary Conference, may be found some pertinent sentences, on the position of women: "The Indian looks on woman as essentially inferior, while the Christian declares that "before God there is neither male nor female." Hence there is contempt for women on the one hand, and on the other, the fruit of the Christian civilization is a chivalrous admiration built upon the mutual respect kindled by purity and Christian love, making the basis of what we call home. This is an ideal, the essential product of Christianity, and one that is only now beginning to enter into the Christian Church. Now the duty of the Christian Church appears to be to bring women gradually out of their position of inferiority, where they are despised and treated with contempt, to a position of social equality, where they may be worthy of being treated with that chivalrous respect and honor with which we treat our ladies. In doing so we have to implant in them that Christian modesty and real Christian character that will save and keep their honor. We are in this case radically altering the whole thought of the country engrained through many centuries."

A TRIBUTE OF CONFIDENCE.

WE have just received the first installment of a $10,000 legacy bequeathed to us by Mr. Edwin Stone, the uncle of our treasurer, Miss E. B. Stone. Coming at an opportune moment, its value is doubled, and deepens our keen appreciation of the bequest. Not often do men not personally interested in woman's work give it such a hearty endorsement, and we value the confidence thus evinced in our management of funds entrusted to us, and of the object set before us in elevating and Christianizing the less favored women of heathen lands.

PUPILS IN YOKOHAMA

FOR MISSION BANDS.

SWEETEST VOICES.

By S. D. Doremus.

VIVIDLY come before me several scenes telling of the power of sacred song in all our Mission stations. One beautiful picture is impressed on my memory as I think of the young girls in India whom I was training to sing praises to the Lord of glory.

The room is in our Cawnpore Mission Home, framed in with hanging vines and flowering shrubs, the richest wealth of the Orient, while in the distance, tower the lofty trees which shade our attractive Compound. Inside is a group of girls with soft dark eyes, arrayed in their spotless Indian costume, the white *sari* with the graceful *chudda* thrown over the head. Noiselessly they gather for the practice of Christmas music, which forms the principal feature of a festival looked forward to the entire year. A friend had sent to the Mission a beautiful setting of Rudyard Kipling's "Lest We Forget," and its sudden transitions needed constant and intelligent practice to make it a success.

We are repeatedly told of the difference in the intervals of an Oriental scale from our own, but only in listening to the weird, plaintive melodies of the East, can one realize how difficult must it be to acquire skill in rendering our music.

But these gentle, gracious-mannered girls never lost patience in the endless repetitions to render the melody effective in giving full weight to the lofty sentiments of the poem. Here and there could be singled out voices of unusual sweetness and power, and the rapt expression on their earnest faces proved that they were lifted to a higher vision as they asked:

> "Lord God of Hosts be with us yet
> Lest we forget."

Day after day during my visit to Cawnpore, we met to study other beautiful compositions found in our new hymnals, and the success in rendering many with spirit and a glad joyous ring, was worthy of the young girls in our own favored land.

Never will the impression fade of the last hour spent in perfecting the hymn of the ages, when these young girls sank to their knees singing:

> "By Thy Cross, Thy pangs and cries,
> By Thy perfect sacrifice,
> Jesus, look with pitying eye,
> Hear our solemn litany."

Later the little waifs in our Calcutta Orphanage delighted my heart with their childish voices as each one chose a favorite hymn which spoke to them of hope and joy. I came upon them during the sewing hour and as their busy fingers made the intricate stitches which afterward won them Government prizes, their hearts were lifted up in praises to the Saviour of little ones who forevermore are blessed by His gracious words, "Of such is the kingdom of heaven."

That Orphanage is one of the most beautiful in India, and as I dwell on it with closed eyes, the picture of the grassy lawns and waving trees comes vividly before me, and the sweet strains still sound in my ears as they enticed the busy little ones over many a trying moment.

Again I am in the midst of our Van Santvoord Chapel in Shanghai, the spiritual home of all the varied departments of our Mission. The young girls of the Bridgman School are preparing for an Easter service and busily memorizing the inspiring hymn, "Christ Is Risen," just translated into Chinese. Many a quick ear has caught the melody, while others more advanced venture on correct harmony. Those were happy hours spent with the dear girls to whose hearts music seemed another language.

And now it is my last day in Yokohama, Japan, where our School at 212 Bluff, with its history, has proved the birthplace of many a ransomed soul. I had taken with me for this especial place Tucker's Hymnal, and in the sunny large schoolroom the pupils had learned the gems, known in many lands, of world-renowned composers. As I stood on the steps of the Mission Home taking in my farewell of the grounds lovely with the Japanese red maple, white wistaria, and plum blossoms, sounds of one beautiful hymn after another struck on my ear, and the whole school filed before me singing all the blessed wishes which inspire the children of God to holier living.

But of all the wealth of verse and song none struck a chord so deep in all our Missions as the grand words:

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light."

It seems even now, at this distance, the refrain sounds in my ears:

"Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption, and release."

When we are gathered around the Great White Throne, listening to the song of the redeemed, will it be nothing to us to have made it possible for these dear children with sweetest voices to swell the chorus:

"Unto Him who loved us"?

THE STORK POSTMAN.

SOME children living in one of the northern provinces of Germany discovered that a stork had made its nest upon their roof. All summer they shared their titbits with their long-legged friend, which became very tame and companionable.

When cold weather came the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return the next spring. So the children consulted together, and wrote a little note, stating that the stork was very dear to them, and begging the good people in whose country it might spend the winter, to be kind to their pet and send it back to them in the spring.

They fastened the note to a ribbon, tied it around the bird's neck, and tucked it under its wing. The next day they watched the stork wing its way toward milder skies. When the spring came again behold one fine morning there it was, tame and gentle as ever.

Great was the children's delight; but what was their surprise to discover around its neck and under its wing another bright band with a note attached. It was from a missionary in Africa, stating that he had read the children's note and had cared for the stork, and thought that the children, whose hearts prompted them to provide for the comfort of a bird through the winter, would be willing to help clothe and feed the destitute children of his mission.

The children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post, until by and by the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork, who had proved so trusty a messenger.—*Sel.*

WEDDINGS IN OUR CHAPEL.

By Elizabeth Irvine

WE have had the first weddings in our Van Santvoord Chapel. One was the first assistant in our Margaret Williamson Hospital and the other was a pupil in our Bridgman Memorial School. The last, married the son of Mrs. Zau our Bible woman. She did not wear the red veil customary for Chinese brides, nor did she use a red chair. Red is the color for all brides and also for the wedding gifts. A third pupil was married in another part of Shanghai, and wore a dainty, white chiffon veil. My sister gave the bride away. The groom wanted to ride with his bride to the church, but this was not permitted as contrary to etiquette.

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from June 1 to June 30, 1907.*

ALLAHABAD, INDIA.

N. Y.—Brooklyn, Mrs. W. W. Clark,	$20 00	
Pa.—Johnstown, Dr. B. T. Caldwell, for Chameli,	5 00	
Total,		$25 00

CALCUTTA.

Mass.—Boston Br., Miss C. Tuxbury, Treas., Trinity Ch. collection, Miss Morrill (special), 100.00; Scholarships, Morrill, Lowell, Phillips Brooks, 150.00—all Gardner School. Gertrude Parker Orphanage, 30.00; toward Miss Easton's salary, 356.00. Total,	$636 00	
N. J.—Slackwood, Union S. S., per Mrs. W. J. Gray, for orphan,	5 00	
Pa.—Germantown Aux., Miss M. Halloway, Treas., collection from First Pres. Ch. Orphanage: Mrs. C. Erdman, 3 00; Miss Darrach, 1.00; Miss M. Mansfield, 1.00; Mrs. Harrington, 1.00; Mrs. H. Mechling, 1.00; Miss E. Garrett, 1.00; Mrs. Conde, 1.00; Mrs. Taylor, 1.00; Miss Heyl, 2.00; Mrs. Dennisson, 2.00; Mrs. David, 1.00; Mrs. North, 5.00; Mrs. Vail, 1.00; Mrs. Miles, 1.00; Mrs. Lukens, 1.00; Mrs. A. Campbell, 1.00; Mrs. Roberts Leinan, 1.25; Mrs. Romaine, 5 00; Miss Wilson, 1.00; Mrs. Provost, .50; Cash, .25; Mrs. Brecht, 1.00; Mrs T. C. Henry, 5.00: Mrs. Speese, 1.00; Mrs. Carson, 1.00. Managers subs., 20.00 for Orphanage. Total,	60 00	
Wis.—Milwaukee State Normal School, Mr. Clay Lamberton, Treas., for orphan,	8 75	
Total,		$709 75

CAWNPORE.

Mary Avery Merriman School.

Mass.—Boston Br., 150.00. Lowell, Y. W. C. Ass'n, per Miss L. H. Bigelow, for Punnia, 10.00. Total,	$160 00	
N. Y.—New Brighton, Mrs. J. J. Wood, orphan,	2 00	
N. J.—Cranford, Mrs. W. H. Woodruff, for Gulabia,	20 00	
Pa.—Lancaster, Miss M. Gochnauer, for Razi,	3 75	
Va.—Farmville, Y. W. C. Ass'n, S. N. School, Miss V. L. Nelson, Sec'y, for Binu,	20 00	
Ill.—Chicago, Mrs. R. N. Isham, support of three children,	60 00	
Total,		$265 75

FATEHPUR.

Conn.—Brooklyn, Miss C. B. Hatch, for Matron's salary,		$25 00

JHANSI.

Mary S. Ackerman Hoyt Hospital.

Mass.—Boston Br., for bed in hospital,	$60 00	
N. Y.—Dobbs Ferry, the Misses Masters' school, for Miss M. D. Fairbank's salary, 600.00. N. Y. City, Dr. J. Ackerman Coles, from estate of Ezra P. Hoyt, 150.00. Total,	750 00	
N. J.—New Brunswick Aux., Miss A. B. Cook, Treas., Red Cross Miss. Band, for bed,	25 00	
Pa.—Edinboro State Normal School, per Miss E. Powell, 182.58. Shippensburg, Normal S. S. collection, Miss A. V. Horton, Treas., for school, 12.50. Total,	195 08	
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Mrs. Henry Stockbridge collector, 24.00; Mrs. Trull, for freight, 7.50. Total,	31 50	
Mich.—Grosse Pointe Farms, Mrs. Edwin Lodge, for support of nurse,	50 00	
Total,		$1111 58

SHANGHAI, CHINA.

N. Y.—Brooklyn, Mrs. R. L. Cutter, for support of Bible Woman under Miss Irvine, balance for organ,	$100 00	
N. J.—Hackensack, Mrs. I. W. Vandyck, 10.00; Mrs. Ellis, 10.00, per Mrs. L. A. Opdyke, for pupil Bridgman School. Total,	$20 00	
Pa.—Germantown Aux., for school: Second Pres. S. S., 10.00; Mrs. Beck, 10.00; Mrs. M. H. Garrett, 5.00; Mrs. Dennisson, 3.00; Mrs. Vail, 1.00; Mrs. Butler, 1.00; Miss Darrach, 1.00; Miss M. Clark, 1.00; Miss Wells, 1.00; Mrs. Wells, 1.00; Mrs. David, 2.00; Miss Halloway, 2 00; Miss Mansfield, 1.00; Mrs. A. Smith, 1.00; Mrs. T. Carson, 1.00; Cash, 9.00. Total,	50 00	
Total,		$170 00

YOKOHAMA, JAPAN.

N. J.—Bayonne, W. Foreign Miss. Soc., R. E. Ch., Miss M. V. Hammer, Treas., Mrs. Jos. Barton's quarterly, for B. W.	15 00	
Ky.—Owingsville, Mrs. R. A. Walton, for Elizabeth Walton Memorial,	50 00	
Total,		$65 00

GENERAL FUND.

Mass.—Boston Br., Mrs. Arthur Beebe,	$100 00	
N. Y.—Albany Br., Mrs. R. C. James, 3.50. Brooklyn, Mrs. Demorest, .25. New Brighton, Mrs. S. N. Havens, 1.00 N. Y. City, Mrs. D. I. Reynolds, 3 00—all for freight. A Friend, 300.00. Total,	307 75	
N. J.—Morristown, Mrs. A. W. Cutler, freight,	1 00	
Pa.—Welles Tannery, Mrs. S. E. Wishart, freight,	5 00	
Md.—Baltimore Br., Mrs. Trull, freight,	3 50	
Total,		$417 25

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss M. B. Sherman, 1.05; Miss K. G. White, 1.00. Total,	$2 05	

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Calcutta:		
Mrs. L. A. Ross, for Martha Thomas,	$4 00	
For Cawnpore:		
Mrs. J. E. L. Davis, for Maria,	30 00	
For Jhansi:		
Mrs. G. A. Brewster, for two Bible Women,	10 00	
For Japan:		
Frank Nichter, for Ito Kotogi,	5 00	
Phila. Union King's Daughters, for Kaneko Toki,	60 00	
Unto Him, Gtn., for Harada Shobi,	10 00	
Miss H. A. Hoover, for Iida Setsu,	6 00	
Miss A. R. Harper, for Iguchi Tadayo,	5 00	
Mrs. G. A. Brewster, for Saki Suzuki,	5 00	
McMurray & Bisel, for Yachiyo Maru,	5 00	
Mr. and Mrs. W. H. Frederick, for B. Woman,	5 00	
For China:		
Ch. of At., Wednesday Evening for Mrs. Sung,	16 25	
General Fund Dorcas Society, for freight to India,	5 00	
Total,		$166 25

PHILADELPHIA BRANCH RECEIPTS.

(MRS. WM. WATERALL, *Treas.*)

Quarterly salaries, Dr. Reifsnyder,	$150 00	
" " " Ernst,	150 00	
" " Miss Todd,	150 00	
" " " Roderick,	70 00	
For Sarah E. Morton Scholarship, Gardner High School, Calcutta (from Christ Memorial R. E. Church),	50 00	
For work at Jhansi (from Miss E. Howard-Smith,)	10 00	
From Lambertville Auxiliary:		
For support of O Hisa Ozawa, Yokohama,	40 00	
" " " Kyung Ne, Bridgman Home, Shanghai,	40 00	
For support of Shanto Ghila, Calcutta Orphanage,	30 00	
Total,		$690 00

SUMMARY.

Allahabad,	$95 00
Calcutta,	793 75
Cawnpore,	295 75
Fatehpur,	175 00
Jhansi,	1,281 58
China,	376 25
Japan,	206 00
General Fund,	422 25
Link Subscriptions,	2 05
First payment on legacy from Edwin Stone,	1,500 00
Total,	$5,147 63

MARGARETTA WEBB HOLDEN, *Asst. Treas.*

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: *Address:* Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work;

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey, Mrs. Mary B. Humphreys Dey, } Anthony Dey.
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowery.
Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss A. S. Lapsley.

SHANGHAI, CHINA.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones—, Mary Ogden Darrah— } Mrs. E. Stanislaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher—, Ruthy B. Hutchinson— } Plymouth Foreign Missionary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff—, Elizabeth W. Clark— } Mr. Richard L. Wyckoff.
Jane Alexander Milligan—Mrs. John Story Gulick.
'Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— { Miss Norris. Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
John B. Spotswood—Miss Anne R. Spotswood.
A. B.C. Beds—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— { Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.

Mrs. Mary B. Humphreys Dey—
Mrs. Sarah Scott Humphreys— } Anthony Dey.
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
Hannah Edwards Forbes—
Adeline Louisa Forbes— } Miss H. E. Forbes.
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown—
Caroline Elmer Brown— } Ellen L. A. Brown.
Maria Robert—Miss L. P. Halsted.
Zalmon B. Wakeman Memorial—Mary F. Wakeman.
Bethune-McCartee Memorial—Mrs. Peter McCartee.
Mary Finney—Mrs. J. M. T. Finney.
Concord (N. H.) Branch.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Jhansi.—*For Hospital.*—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, notes books, note-paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, black board sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for kurtas.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming;* long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

LIFE MEMBERS.

The payment of $50.00 will make the donor or any person named a Life Member of this Society; $25.00 a child a Life Member.

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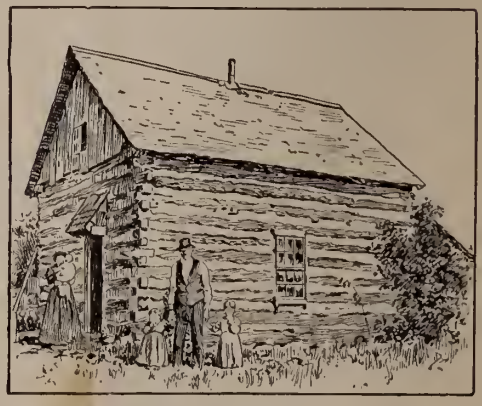
"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. Moody.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—Phillips Brooks.



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$1.00 brings a child into Sunday School. $5.00 puts a Library of 30 good books into a needy school. $10.00 a Library of 60 books. $25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. $700 to $800 supports a Sunday School missionary one year.

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